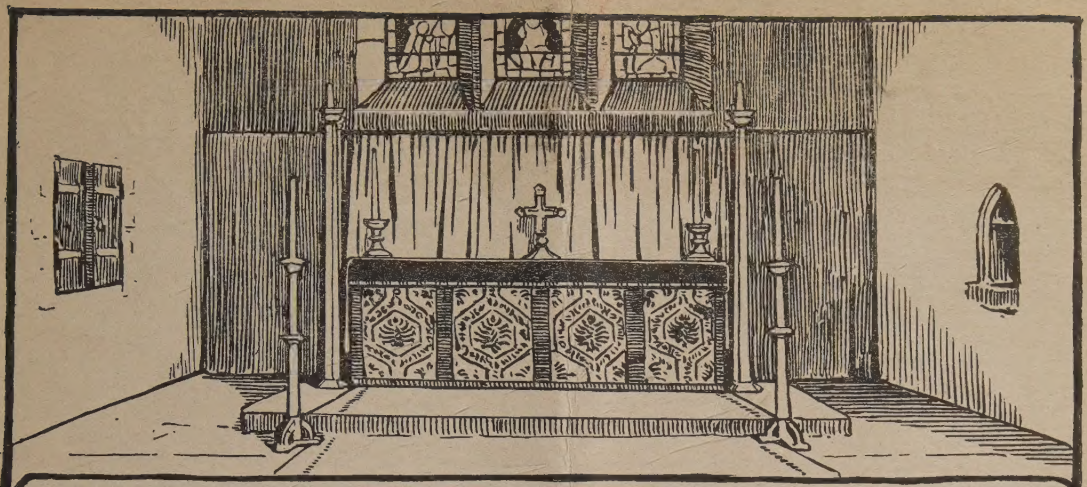

THE ENGLISH CATHOLIC

Quarterly Gazette of the Anglican Society.

Vol. 10. No. 34.

Autumn, 1937.

CONTENTS.

REUNION NOTES — Rev. C. B. Moss.
THE "BROKEN" CANON OF 1552 — Rev. L. B. Towner.
THE ANGLICAN SOCIETY AND EVANGELICALS — Rev. T. H. Jupp.
THE SCOTTISH CHURCH — Canon G. C. Richards.
THE CHURCH ASSEMBLY — E. G. P. Wyatt.
NOTES AND OTHER MATTERS OF INTEREST.

PRICE FOURPENCE.

The Anglican Society.

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2.—To uphold and appreciate the English use, both in rite and ceremonial.

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All who are in sympathy with the objects of the Society are invited to communicate with the General Secretary at the above address. The annual subscription for members is three shillings, which includes the subscription to the "English Catholic" (1/6).

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REUNION NOTES.

The two international Conferences, on Life and Work at Oxford, and on Faith and Order at Edinburgh, have been the great events of this year in the Reunion or "Oecumenical" Movement. Their results cannot be measured in terms of formal resolutions or institutions set up. The very fact that the representatives of so many nations and confessions met together, to make one another's acquaintance, to pray together, and to discuss their common problems, is by itself of the greatest value, which cannot be destroyed by any defects in the character of the conferences, or mistakes that they may have made.

I was not present at the Oxford Conference, the subject of which was "Church, Community, and State": and I only intend to mention one feature of it: the "open communion service", celebrated by the Archbishop of Canterbury in St. Mary's Church, at which all baptized members of the Conference were invited to communicate.

As far as I know, there is no precedent for such an event. Neither in ancient nor in modern times has the chief bishop of any section of the Catholic Church invited "all baptized Christians", irrespective of faith, order, or ecclesiastical status, to communicate at his hands. The absence of precedent does not necessarily mean that an event should not take place; we must be prepared for new ventures, especially on the road to Christian Unity. But I think that this venture was disastrous, and I earnestly hope nothing like it will ever happen again.

In the first place, it was subversive of law. We members of the Anglican Society are anxious for the restoration of law and order in the English Church, to which bishops as well as other members of the Church are subject. This "open communion service" is defended on the ground that "open communion", on such an occasion as this, was expressly sanctioned by the Convocations. But, as Father Hebert has shown in his article in the Church Quarterly Review, the sanction of the Convocations was not unqualified, or certain. Even if it had been, can a resolution of the Convocations avail against a principle expressly stated in the rubrics of the Prayer Book, (both 1662 and 1928), and in three canons of the Church? It has been argued that the sanction given to open communion is similar to the sanction given to the 1928 Prayer Book. But the latter was an exceptional case, where strict obedience to the law, in this case to the 1662 Prayer Book, was impossible, and where the Revised Prayer Book would certainly have become fully legal if the State had consented to it, or if the Church had not been established. For nobody (that is, nobody worth mentioning!) denies the right of the Church of England, subject to this or that condition, to revise her Prayer Book.

But in the case of open communion, strict obedience to law is perfectly possible, and highly desirable in the opinion of a large section of the Church. (In this rural deanery this question was debated some years ago by the clergy in their chapter, and the proposal for open communion only received one vote.) There was no urgent necessity for any change at all. Moreover, it is by no means agreed that it is desirable, or even lawful, for the Church of England to depart from the ancient Catholic principle, that those who are separated from the Church should not receive the privileges of members of the Church. I very much fear that this open communion will give great encouragement to disorder; people will say "If the bishops disobey one rubric, and that one which enshrines an universal principle, why should not I disobey another, which is only a local by-law?"

But leaving aside questions of law, what possible good is done by inviting all baptized Christians to Communion on such an occasion? Very many of those invited attach no importance to baptism; some, perhaps, did not know whether they were baptized or not. Communion is for them only a love-feast. It may give them a sentimental glow to feel that they are all together at the Lord's Table; but what they ought to feel is bitter sorrow that their differences of faith and order make it impossible for them to meet at the Lord's Table without falsehood.

It is a very serious thing to refuse Communion to a fellow Christian, only to be done for very strong reasons. If a man is admissible to Communion at the Oxford Conference, why not at all other times? and if at all other times, what becomes of the bishops' objection to open communion as a regular practice, and of what use is careful preparation for baptism and confirmation, if any person baptized anyhow, in any heretical sect, is admissible to communion beside the confirmed members of the Church? But if a man is not ordinarily admissible to Communion, why should his membership of the Oxford Conference, plus baptism, make him admissible? He is not deprived of whatever grace is given by communion in his own denomination: Oxford was full of ministers of all denominations. I fear that the object was partly to give a sop to the sentimentalists, and partly to advertize to the world a Christian unanimity which does not exist.

There was, however, one good result from this "open communion": the contrast between it and the similar invitation given by the Presbyterians at Edinburgh. On the first Sunday morning, all members of the Edinbugh conference were invited to an united communion service at St. Giles: *No condition of baptism was required.* The importance of this difference cannot be exaggerated. The Anglican Communion has never even contemplated the admission of the unbaptized to communion; because it believes that the Church is visible, and that baptism is a necessary condition of membership.

But the Presbyterians (and still more the Congregationalists, etc.) believe no such thing. For them, the Church Universal is invisible; it must have a visible organization, but the organization is one thing, the Church itself is another. (This is made quite clear by a recent book, "Romanism and the Gospel", by Dr. C. Anderson Scott of Westminster College, published by the Church of Scotland Publications Co.) Therefore the unbaptized may still be members of Christ's Church, and so admissible to communion, at any rate in special circumstances. This difference is far more fundamental than any difference about the ministry, and must always be kept in mind. An eminent Orthodox delegate said to me at Edinburgh, in a tone of great weariness; "We have been discussing all the morning, in our section, whether and on what conditions the unbaptized may be admitted to communion. If I had been chairman, I would have ruled the whole discussion out of order". It is indeed futile to talk about the sacraments or ministry, with people whose doctrine of the Church is as remote as this from historic Christianity!

At the same hour when the "open communion" was being held at St. Giles', High Mass was celebrated at St. Mary's Cathedral by the Archbishop of York, the President of the Conference, in chasuble and mitre, assisted by the Bishop of Edinburgh and (I think) the Provost of the Cathedral. The rite used was the Scottish Liturgy, which in the most important points is similar to the Liturgy of the 1928 Prayer Book. An admirable sermon on the authority of the Church was preached by the Archbishop of Dublin. In the procession, besides a large number of Anglican bishops from all parts of the world, were the representatives of the Orthodox Eastern Churches, headed by the Metropolitan Germanos representing the Oecumenical Patriarch; His Beatitude the Assyrian Patriarch; delegates from the Armenian and Coptic Churches, and the Malabar Church in South India; and three Old Catholic bishops, the Archbishops of Utrecht and the Bishops in Germany and Switzerland, conspicuous among the Eastern prelates who surrounded them by their Latin lace rochets and purple mozettas. The Old Catholic bishops were the first to receive Communion, which they did as a formal and public sign that the Old Catholic Churches are in full communion with the Scottish as well as with the English Church. They were followed by the delegates of the Churches of Sweden and Finland (which, though not in full communion with us, have been given the privilege of communicating at our altars), headed by two distinguished theologians, Dr. Aulèn, Bishop of Strängnäs, and Dr. Lehtonen, Bishop of Tampere. It is probable that this great act of praise and fellowship was the most remarkable Eucharist ever celebrated in Scotland; but it was, I believe, unmentioned in the leading Scottish daily paper!

I was not a member of any of the sections of the Conference, at which most of the work was done, and which were not open to the public. I can only give a few general impressions. The first was the immense importance of the Orthodox delegation. They only numbered 30 in a Conference of 600, but many of us felt that without them

the conference would not have been worth holding. The weight and value of what they said, as well as of their witness to the faith of historic Christendom, was out of all proportion to their numbers.

Another fact which struck me very much was the want of correspondence between the proportions of different Communions at the Conference and that in the world outside. For instance, the American Presbyterians alone had 30 representatives, as many as the whole Orthodox Communion. The whole of Catholic Christendom did not number more than about ten per cent of the Conference, though it is quite two thirds of the Christian world. Consequently, the normal practice of Christendom, such as liturgical worship, appeared at the conference as something eccentric ; and the American type of Protestantism, which is highly eccentric when one considers the whole history and geography of Christendom, appeared at the conference to be normal Christianity ! (There were over 100 delegates from the U.S.A., including those of the Episcopal Church). It is therefore an instance of the great importance of the Orthodox delegates, that they succeeded in placing among the agenda the subject of the Communion of Saints and the veneration of the Blessed Virgin : which a large proportion of those present had never before thought of as having anything to do with reunion !

A suggestion, supported by many Anglican and Lutheran delegates, was made that at any future conference more provision should be made for liturgical worship according to the practice of different communions, that we might learn to understand one another's methods of corporate prayer. The daily service in St. Giles' before the opening of the conference, which consisted of extempore prayer from the pulpit in the Presbyterian manner, conducted by members of various nations and denominations, was no substitute for common liturgical worship. I was unfortunately not able to be present at the celebration of the Orthodox Eastern Liturgy on the second Sunday, which was attended by most of the Anglican delegates and many others.

In this connexion, a curious incident took place. Some German High Church Lutherans (not German citizens, for the German Evangelical Church was not allowed to be represented), belonging to the Berneunisch Group, or Brotherhood of St. Michael, wished for a daily communion service during the conference. (I do not call it a Mass, because they have no ministry that is valid in the Catholic sense ; but their doctrine of the Eucharist is Catholic, or nearly so.) They applied to the Presbyterians for the use of a church, and were lent one ; but when the Presbyterians heard that they were going to use lights, and wafers, and chasubles, they withdrew their offer ! So the Lutherans applied to the Bishop of Edinburgh, who lent them a mission church ; and they had their service daily throughout the Conference. I was able to be present on one occasion, having been asked to go by a Russian Orthodox friend.

The Assyrian Church and people, of which far too little is still known in England, is in a worse position than ever. The League of Nations, which was to blame for their loss of their original homes, has given up all hope of finding a home for them. The main body is still in Iraq, and about 8,000 in Syria ; where their position is said by one authority to be worse than that of any political prisoners in any part of Europe. Their Patriarch is not allowed to live in either country, and is still in England ; his brothers and sisters, and the rest of the family are in Cyprus, on the verge of starvation ; without the Patriarchal House, its natural centre, the church and nation is almost hopelessly disorganized. The British nation is responsible, for the misery of the Assyrians is due to misplaced confidence in England ; but the Foreign Office and the Colonial Office refuse to take any further steps in the matter, for reasons which it is not hard to guess. It is at least the duty of the English Church to see that this unfortunate Christian people, which through all its difficulties clings to its ancient Church is not forgotten.

C. B. Moss.

GENERAL SECRETARY'S NOTES.

The Annual Meeting of the Society is being held on Thursday, November 18th, at 2.30 p.m. in St. John's Church House, Red Lion Square, London. The subject for discussion this year is " The Parish Eucharist." Since the publication of a recent book of essays on the subject much interest has been aroused. I know from

correspondence which I have received over the past few years that many clergy are aiming at establishing a Parish Communion as the chief act of worship, on Sunday mornings. Matins can still be sung at a later hour. The habit of depreciating Matins seems to be less common than at one time. At the same time an ever-increasing number of clergy and laity are desirous of making the Eucharist the principal sevice of the day. There seems to be no reason why a Parish Communion at say 8.30, 9 or 9.30, should not be instituted in churches hitherto regarded as "Liberal Evangelical." If so, the widespread adoption of the Parish Communion will bring with it a greater measure of unity within the Church of England.

I am hoping that the Society will soon be able to find a new Secretary, who will be able to reorganise its work. We have been exploring the possibility of having some sort of office or headquarters in London. I am only too conscious that the Society has not made much progress during the past two or three years. We do not want our Society to become over-organised but we are anxious to find someone who will direct operations from London. If any of our readers have any ideas on this subject I should be glad if they would communicate with me or any member of the Committee.

W. E. Norris,
Hon. General Secretary.

A BIRMINGHAM HOLIDAY PARTY.

Some two dozen Birmingham church-people have each, as a most treasured possession, a booklet in German, inscribed, "In memory of the United Communion Service celebrated at Coblence, on August 20 1937." and signed, "Carl Bermer, Vicar of Coblence; P. H. Vogel, Hon. Secretary of the German branch of the Society of St. Willibrord; Hans Eder, Vicar of Wiesbaden; A. R. Winnett, British Chaplain in Bad Ems; and W. A. Walker, Priest-in-charge of St. Michael's, South Yardley, Birmingham." The books are copies of the German Old Catholic Eucharistic rite, and form fitting souvenirs of an interesting if not unique occasion. A party of parishioners from St. Michael's, South Yardley, along with some friends from neighbouring parishes, had decided upon a German holiday together, during which we should see what we could of the life and worship of the Old Catholic Church. We chose Koblenz as our headquarters, but unfortunately, on the only Sunday that we had there no Old Catholic service was to take place. The congregation is small in numbers and has to share its building with another religious body, which was to be in possession on the Sunday concerned. The priest-in-charge, however, was kind enough to suggest that a special service should be held on the Friday of our week there, at which we should have the chance of making our Communions. We accepted his offer most gratefully, and accordingly, at 8.30 a.m. on Friday, August 20, the Holy Eucharist was sung in German. The Celebrant was Pfarrer Bermer of Koblenz, and he with some dozen members of his own congregation, sang the service in a slow, clear, and reverent fashion, so that anyone with even the slightest knowledge of German could follow perfectly readily. We of St. Michael's, South Yardley, being accustomed to making our Communion at a Sung Eucharist at 9.0 a.m., felt particularly at home. The Collect, Epistle (from Acts 1) and Gospel (from Luke 11) were those of the Assumption,—the previous Sunday. The sermon was preached in English by the Rev. Pfarrer P. H. Vogel, the Secretary of the German branch of the Society of St. Willibrord, a very good friend of the Church of England, who had travelled nearly 150 miles from his parish of Witten, in the Ruhr district, in order to be present with us. He reminded us that, so far as he was aware, the English language had never been heard in that building before, and that we were doing a real work for the Catholicity of the church, now that a formal communion had been established between our two parts of it, by making those personal contacts and acquaintanceships upon which alone a true fellow-feeling could be based. We sang two English hymns during the service, "Lead us, heavenly Father, lead us," at the Offertory, and "Jesus shall reign," after the Blessing. The Old Catholic custom is to receive the Holy Communion in one kind only, and the Germans present did so, but in deference to the English custom, we others were invited to partake of the Chalice as well.

As a party we had many opportunities of making those personal contacts of which our preacher spoke. He himself was our

guest for two or three days and we had also the Rev. H. and Mrs. Eder of Wiesbaden. In all, four Germans accompanied us twenty-six English on our excursion that afternoon to the Monastery of Maria Laach, and when we bade them a rousing farewell at the station afterwards, 1914 seemed a great deal further than twenty-three years away.

Another experience of ours might be of interest to others who think of arranging parish parties to the Continent,—that, namely, of attending our own service of Holy Communion in the first-class smoke-room of a cross-Channel steamer. The Harwich-Antwerp crossing, which lasts ten hours, until 8.30 a.m., gives an excellent opportunity for this, and the L.N.E.R. were most ready and courteous in making the necessary arrangements. They could offer no equipment, but during the early-morning bustle on an exceedingly crowded steamer, a quiet room and a convenient table were at our disposal at the exact moment that we needed them. The Company's great readiness to help in this way should be more widely known.

The Yardley party did many things, of course, besides going to church. Most of us had never been out of England before, and it was a great joy to see something of the glories of the Rhine and the Moselle. We sailed along the rivers by steamer and motor boat, we had a peep inside one or two of those incredible fairy-tale castles, and in a motor-coach to seat 49 (what *would* the Transport Commissioners have said!) we brushed past the ox-carts and the peasant wayfarers on the narrow twisting roads of the Taunus and the Eifel. Everywhere we found a pleasant and kindly welcome and already the parish is deciding where we shall go next year! W. A. WALKER.

THE PARISH BAPTISM.

If it is important to have a weekly Parish Eucharist, it is equally important to rescue the rite of Baptism from the semi-private seclusion to which it has been so widely consigned. The administration of this sacrament on occasions when the least number of people are likely to come together is an odd way of obeying the Prayer Book rubric, yet it is all but universal. In this way the conviction that religion is "a matter between my own soul and God" becomes more deeply entrenched than ever, and baptism as the new birth into a family is effectively lost sight of.

Those who have tried to obey the Prayer Book and to admonish the people to bring their children for baptism at one of the principal Sunday services will never regret the step. It may be hard to be successful, but when success comes a great gain in the spiritual life of the parish is achieved. A baptism at Evensong is often difficult because of the baby's dietary routine; Mattins is difficult because godparents coming from a distance object. But when once the people begin to grasp the point of *public* baptism, these difficulties will not seem so formidable.

Priests of parishes which possess church bells have a unique means of deepening the social significance of the rite of baptism. The ringing of bells is the outward sign of community-rejoicing. Thus we ring them at weddings or toll them at funerals, and their sound conveys the message to the whole town or village that an event has happened which concerns all.

So it can be with baptisms. The second lesson is over, the parish priest followed by the choir advances down the church, the whole congregation turns and faces the font. The rite begins, everyone witnesses the god-parents' undertakings, the child is immersed or sprinkled. Then as the priest says "We receive this child into the congregation of Christ's church" the bells in the tower break into a triumphant peal and all over the town or village they know that an event has occurred which affects them all. Or if they don't know they will soon be told and the lesson will sink in.

COLIN DUNLOP.

THE PARISH COMMUNION.

The following is an extract from an old letter which has been sent to us by a correspondent in view of the conjecture made in our last issue as to who first attempted the revival of the Parish Communion in the Church of England.

In 1874 my husband, the Reverend R. W. Allsopp, was appointed Vicar of the new district of Easterton, Wilts. There were no old prejudices to be considered, as the church was not built—it was an ideal parish—in which to arrange a new order of service.

After consultation with Dr. Moberly, Bishop of Salisbury, Mr. Allsopp decided to begin his work with a weekly celebration, very unusual in those days. Several invalids had to be considered, so the hour was fixed at 8.30, by which time it was hoped the fog would have lifted sufficiently for them to attend. During Lent the cold strengthened and bronchitis kept them away, so 8.30 was found too early. Still, it continued to be the rule until June, when the church was consecrated.

During the following winter the Vicar noticed that he was keeping the Holy Communion too much out of the sight of the people—as on Sunday when he passed through the village every household appeared to be asleep—also the plough-boys said they were tired Sunday mornings. Consequently he agreed to give them a celebration once a month at 9 a.m., and on all festivals. To this service both Day and Sunday school teachers were glad to come, also three nurses and some invalids availed themselves of the more convenient hour. Soon there was a fair congregation of devout communicants, for it was not too late for those who wished to communicate fasting or too early for labourers who *need* extra rest on Sunday.

However, as 6 p.m. Evensong continued to be the most popular service Mr. Allsopp thought it wise to introduce some hymns at the Holy Eucharist. He assembled to practise *with* the choir " all those who had been confirmed," " or were ready and willing to be confirmed," and they unconsciously became familiar with " *The Creed*, Lord's Prayer, and Ten Commandments in the 'Vulgar Tongue,' " and were further instructed in such things as a Christian ought to learn and believe. They soon learned the Sanctus and Gloria by *heart* and a few hymns were taught, so that during the solemn part of the service they were not puzzled by books. The Epistle and Gospel were read so distinctly even a child could follow, and were often explained beforehand.

Soon the church was well filled for this service, and the people were very devout and reverent. I am told they are so still.

I have been asked to state how my own servants managed, and if they were not upset by these arrangements. I think they rather preferred them to those on ordinary Sundays, as it was less of a strain to dress and go quietly to church at 9 o'clock, without flurry or hurry, return quietly to breakfast and their usual Sunday work. Whilst rooms were being made tidy, I always took care of the children, and we usually had a very happy day.

The longer I live the more clearly I see that the Church's old-fashioned ways are best suited to our climate and our people. An ideal arrangement for the better observance of Sunday would be :—

A parochial Eucharist at 9 a.m.
preceded by Matins or Litany.
Evensong in the afternoon with Catechism.
Compline or Mission Service at 8.

" The present order of Morning Service shows great want of consideration for the poor, who are the larger part of our congregations." Within the last few days, two young women who were regular communicants *before* their marriage, have told me they *never* now go to Holy Communion—one, the wife of a farmer, says " George must feed the cattle, and I have to get him his breakfast, or he would not go out at all."

The wife of a master builder says " My husband would not think it Sunday unless he had a hot dinner. His mother used him to it, and he thinks I could not do my duty by him unless I cooked—but it makes Sunday the hardest day in the week for me and I quite dread it—so I never go to church in the morning. If there could be a service at 9, I could dress the babes and put them in a pram, with a girl to watch them until I came home, but I can't go out until they are dressed." Having had children myself, I know she is true—for she could not leave them in the early morning.

THE "BROKEN" CANON OF 1552.

We hear much of the broken canon of the Prayer Book Liturgy. We are frequently told the communion of priest and people interrupts the great eucharistic prayer, and the Prayer of Oblation and the Lord's Prayer should precede the communion. In a large number of churches these prayers are so arranged in order to mend the so-called break. Such too was the *irreducible minimum* of improvement put out by the Hickleton Conference as long ago as 1911. Their scheme asked for

(*a*) the linking together of—

1. Preface and *Sanctus*.

2. The present Prayer of Consecration.
3. The present Prayer of Oblation.
4. The Lord's Prayer.

and (*b*) the placing of the Exhortation, Confession, Absolution, and Comfortable Words in their proper place after the Communion of the priest.

It may be added their scheme also placed the Prayer of Humble Access after the Lord's Prayer and before the priest's communion.

Before commenting on such a plan, let us consider what was in the minds of those who put together the rite of 1552 and so produced a canon which is so often called broken and unsatisfactory.

In The Order of the Communion of 1548 the Exhortation, Confession, Absolution, Comfortable Words and Prayer of Humble Access were inserted as English communion devotions in the Latin mass. They came after the priest's communion and before the people's. In 1549 came the first English Prayer Book. Here these devotions (almost identical with those in The Order) came immediately before the priest's communion. But in 1552 the devotions were pushed back before the Preface, save for the Humble Access prayer which slipped in between the *Sanctus* and Prayer of Consecration. Why were these devotions removed from their older place ?

Before answering that question we may notice another transposition in the 1552 rite. The *Gloria* found a place at the end of the service instead of at the beginning. It has often been suggested this was done in order to bring the Lord's Supper into line with the Last Supper, which closed with the singing of the *Hallel. And when they had sung a hymn they went out . . .* (*Mt. xxvi*, 30)

If such a motive guided the revisers with regard to the *Gloria*, how much more clearly is this the motive behind their dealings with the time of communion. The 1552 Consecration Prayer and Communion are an obvious attempt to bring the service into the setting of the Upper Room. Whereas before 1552 the resurrection and ascension had been remembered, now only the passion is mentioned. Indeed the service is overshadowed by the cross, just as the shadow of the cross lay upon the assembly in the Upper Room.

The effect is dramatic in the extreme. The priest recites the institution narrative and no sooner has he repeated the words with which our Lord administered the sacrament to his disciples, *Take eat . . . Drink ye all of this . . .*, than the communion begins, priest and people immediately receiving the holy sacrament. They are one with the disciples on that memorable Maundy Thursday ; they are with Christ and the Twelve in the Upper Room.

There is nothing in such a plan which deserves the name of muddle or disorder. It is a line of thought new to liturgical worship, but it is reasonable, scriptural and devout. To arrive at such a plan the offering of the oblation had to come after the communion ; but as Canon Srawley writes, " there are those, not exclusively of one party in the Church, who believe that there is a real contribution to Christian thought and devotion in the insistence on sacrifice consummated through communion, expressed in our present service." (The English Consecration Prayer, p. 27).

The intention of this essay is not to say the 1552 order is above criticism. The blot upon it is the position of the Humble Access prayer which ought to be said along with the other communion devotions before the Preface. Considering the deliberate care which lies behind the rest of the service, one can only suggest the revisers placed it in this awkward position to be as close as possible to the communion without making it disturb the sequence of events of the Last Supper.

But the criticism of the 1552 rite is not that it is ill-constructed, but that it does not fulfil all that is desirable for the eucharistic office. In other words, it is the motive underlying the service which one would criticise. Its approach is, as it were, from the wrong side of the cross. It places us on the side of darkness and ignorance, whereas the approach should be in the light of the Christian faith. The last hours of Holy Week should be seen only through the light of Easter and the Ascension. (Though the 1552 Canon would seem eminently suitable for use during Passiontide, and might well be used then even where the last revision is in general use.)

Any scheme therefore which is a mere rearrangement of the prayers of the 1552 order will be futile. What is required is a rite built upon a different conception of the Eucharist ; one which does not seek to be a simple commemoration of the Last Supper, but of the whole scheme of our salvation as shown forth in the incarnation, passion, resurrection and ascended life of Christ.

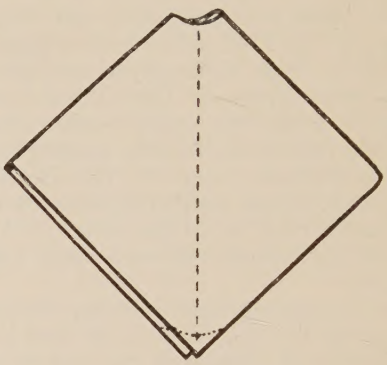
And great should be our gratitude that the revision of 1927—28 was not the suggestion of the Hickleton Conference or anything like it, but a bold attempt upon quite other lines. The setting of the new revision is not the Upper Room *in the same night that he was betrayed*, but the church of the living Christ *when the day of Pentecost was fully come.*

L. B. TOWNER.

THE "AUTHENTIC" SHAPE.

One of these two drawings is from a 15th century brass, the other is from a photograph in an Alcuin Club publication. No lover of Gothic vestments will be in any doubt as to which is which. Why should we then accept the other as satisfactory? Nineteenth-century Italian vestments are not much more wide of the mark. Let us have vestments like the 15th century priest's, and call them alone the "authentic" shape.

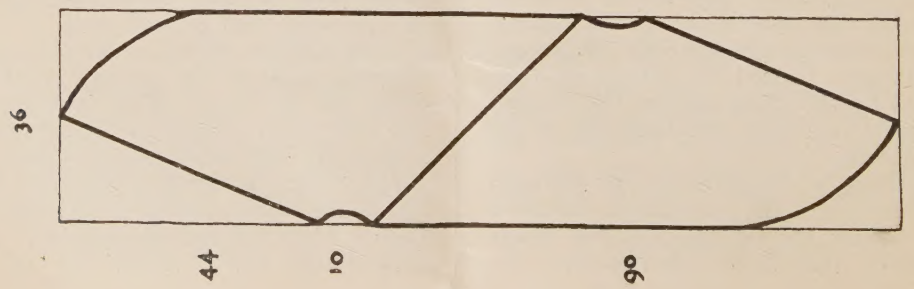
One will have to make them for oneself. A little experimenting with cloth will show that in order to get the sleeves to hang right and to get those lovely crescent folds down the front, one must have a garment that is nearly square in shape, as show in the diagram. The important point is that it should be in two pieces with the seam (which is cut slantwise across the cloth) up the middle of the front, and down the middle of the back (and not at the shoulders), and with the self-edge running straight all the way from the front point, over the wrist, and down to the hind point—the same on either side. That is the fundamental idea, but it needs a little modification to produce the perfect shape. The shoulders should be just a little flatter, the back just a little wider than the front, and the points (especially the back one now) cut with a little curve at the bottom. A piece of coloured linen, for example, that is 36 inches wide should be 4 yards long and



cut as shown in the second diagram. A little more than 4 yards will be needed if the cloth is not reversible, because the two halves will not then fit together so neatly on the cloth.

The garment we will get is, I maintain, of the authentic shape, for the following four reasons (and apart from the general neat appearance) :—

1. It hangs properly at the wrists, covering the outside of the arms in the same way as the inside.



2. Those beautiful crescent folds appear down the front.

3. If for some reason the cloth were only 24in. wide, the self-edge would have to be sewn together making a seam which would run over the shoulders. This is exactly where the orphreys are found. So the splayed cross on a Gothic chasuble has a natural explanation—it is to cover the three seams; and is not just a fancy. I consider this an important point.

4. The little server will have to be told that he must lift the tail of the chasuble at the Elevation after all—just as the Latins do—but because it is necessary!

H.B.

THE APPEAL OF THE ANGLICAN SOCIETY TO EVANGELICALS AND CENTRAL CHURCHMEN.

For the last forty years there has been a movement, or perhaps more accurately one might term it a return, of Evangelicals into the paths of Central Churchmanship. Patent to all who visit many churches we find it noted by the Evangelical historians, Balleine, Herklots, and Binns, we trace it in the essays and manifestoes of the Anglican Evangelical Group, the organisation of Liberal Evangelicals, and in the widening of the great Missionary Societies of Evangelical foundation, more particularly in their attitude towards cooperation with others and the diocesanisation of the Church overseas.

At one time this new attitude involved a severing of old ties and was considered tantamount to a desertion of old principles. Nowadays it is recognised as the holding and practising of truths, additional to those of saving grace, manifested in the conviction and conversion of souls by the Holy Spirit working more especially where the Word of God is preached. The zeal for souls is indeed being passed on to the whole Church which receives it as a precious contribution. As a result Evangelicals hold many important positions in the Church without the suspicion of being engaged in party aims. The Evangelicals have come to appreciate the Church and the Church the Evangelicals.

It is not always realised that the same is true of the Anglo-Catholic. Despite the deep respect for the Anglican tradition to be found in one wing of the Oxford Movement, lip service to the Church has often meant real devotion to specified ideals rejected by Ecclesia Anglicana at the Reformation. But even among many who might be considered to have passed beyond the main Anglican tradition there is a yearning for a better leading light than that of Romanism. If in the past truths as to the sacraments and the corporate life of the Church have received an impetus from the practice of an alien body, those acknowledging the stimulus recognise a greater loyalty to the rock from which they are hewn, the English Church, Catholic in faith, rite, and ceremony.

In these circles the Anglican Society may be said to have had its beginning as a loyal organisation of those holding Catholic principles. But as placing the good of the whole before the good of the part and holding its principles without any attempt at the exclusion of the minimalist interpretation, it represents a true centralising influence in the spiritual rather than in the bureaucratic sense and is thus closely parallel to the new movement among Evangelicals. The Central Churchman and the Evangelical can thus welcome it with a full heart. Only from the nature of its principles, the unifying force of which appears below, does it automatically rule out that radical Protestantism, whether styled Evangelical or Modern, that is careless alike of creeds, orders, sacraments and liturgy or that style of Churchmanship consciously opposed to the corporate voice of the English Church and its forms of worship.

It can be urged that the Evangelically-minded Catholic and the Catholic-minded Evangelical are not far apart. But though their separation into parties serves no useful purpose, there remains the difficulty that a more intimate unity than that of mutual toleration and recognition is hard of achievement. Above all the cleavage in forms of worship remains painfully apparent, especially to the laity.

If in doctrine the appeal of Anglicanism is to the primitive and scriptural, after that to the universal for interpretation, without impatience of truth however it may appear,

such might appear to be the norm of appeal in matters liturgical. That it is only partially so is due to the fragmentary nature of the evidence and to recognition of the fact that variation according to locality and convenience is permissive and does not of necessity imply variation in doctrine. Further, the positive contribution of opposing forces in history are not to be ignored nor yet the best from widely separated bodies of Christians, Eastern, Western, Lutheran, Reformed. English Prayer Book-makers have taken this line and given us what is recognised not only as Catholic and Evangelical but also as the Anglican norm.

Viewed from another angle liturgy is the verbal expression of corporate worship. With this all agree, though it is strange that the extremes of Sacerdotalism and Puritanism should in practice restrain all verbal utterance to the accredited minister. That all worship demands some order of ceremonies all will further agree. Most will prefer beauty therein to ugliness and that the words and ceremonies should be indicative of truth or necessary adjuncts to the carrying out of the service and not in themselves contrary to truth. Within the latitude of such a definition the Churchman will agree that so far as the realm has one tongue the Church of the realm should have a national use.

The Anglican Society, existing to uphold the Catholic faith according to the Book of Common Prayer and the English use in ceremonial, is thus primarily concerned with a spiritual unification aiming at unity on a basis of faith already recognised by differently labelled Churchmen and on a basis of ceremonial behaviour of the same genius as the Book of Common Prayer. That is to say it is the protagonist of what High, Low and Central acknowledge as Anglicanism at at its best, the corporate or common worship element, beauty, truth, usefulness, the national and the historical as well as the universal. May we not term this the Anglican liturgical instinct ?

Even as the Book of Common Prayer can comprehend diversities of stress so it is possible to order the services according to one set of ceremonial principles but with diversity of elaboration. For full detail the works of the late Canon Dearmer, of the Alcuin Club, or of the Worship and Order Group, in which Evangelicals cooperated, may be consulted. But it will be relevant to instance the Anglican Society attitude on a number of hitherto disputed points.

As regards fasting before Communion it contents itself with the Church's description, an ancient and laudable practice. At the same time its ideal is of one Parish Eucharist, the one body of Christ in one place making its corporate communion. Again in the Eucharist, remembering the one death on the cross, making one intercession and one thanksgiving, the Anglican Society will not encourage any separation of the memorial aspect from that of communion, its face is set against mass without communion or except under special circumstances communion out of mass.

The principle of audible and intelligible worship in the mother tongue remains always to the fore. It persistently advocates special emphasis on the reading of the liturgical Gospel and on the reading of the Epistle towards the people, the latter sitting. When Communion is sung, it urges congregational singing.

Again, servers at Holy Communion are regarded as lay ministers. In general, they kneel or rise with the priest and share with him a representative priesthood for that of the whole laity. The Society goes so far as to suggest that the Epistle be read by a layman where a clerk in orders is not available.

On the other hand elevation of the Host and genuflection in the prayer of consecration are discouraged as unprimitive, contrary to sound doctrine and to the genius of the rite.

It sees no incongruity in the use of the black gown for the apostolic office of preaching and for extra services of a non-liturgical character. It recognises the value of extempore prayer.

As regards the other of the two sacraments of the Gospel, here again stress is laid on the corporate aspect. It is recommended that incorporation into the body of Christ should be at public worship where the prayer of the Church can best be offered corporately.

That incidentally it warmly supports the Prayer Book of 1928 as representative of the living voice of the Church, faithful to the principles enumerated above, and as a basis for the restoration of discipline, will further serve to commend the Society to all loyal Anglicans.

T. H. Jupp.

THE SCOTTISH CHURCH.

The recent *pourparlers* between the Church of England and the Established Church of Scotland (Presbyterian) makes it desirable that we should know the important facts about our Episcopalian brethren, officially known as the Scottish Church. It used to be—and I hope still is—possible to buy for one penny its history, admirably described by the late Bishop Mitchell,* but probably few know the salient facts, and this is an attempt to set them down briefly.

The late medieval Church in Scotland, in spite of the fact that the three older universities were founded by bishops, was an age of corruption and abuses. The idea of appointment to secure revenue was not invented after the Reformation but existed before. The first Archbishop of St. Andrews was appointed in 1471. In the reign of James V, which began when he was two years old, the opinions of the Continental Reformers began to be introduced, and *were met by merciless persecution.—Gardiner.*

Beaton, Archbishop of St. Andrews, condemned to death George Wishart, and was himself murdered by a body of nobles in his castle in 1546. After this beginning the Reformation in Scotland was bound to have a stormy course. John Knox, Wishart's disciple, returned to Scotland in 1559 and led the iconoclasts. These were moderate reformers like John Erskine of Dun, but he overpowered them, and in 1560 Parliament abolished the mediaeval system. A Confession of Faith, a Book of Discipline, and a Book of Common Order in the vulgar tongue were put out, and in 1572 the Convention of Leith ordered the appointment of superintendents or titular bishops, one of whom was the pre-Reformation bishop of Orkney. These retained their seats in Parliament. John Knox's courage and sincerity are some compensation for his violence and his unwisdom in allowing the greater part of the Church's possessions to fall into the hands of the nobles. *He did not introduce Presbyterianism.* This was the work of a much stronger man, Andrew Melville, who came from Geneva to Scotland in 1574 and wrote to Beza in 1579: "We have now for five years maintained a warfare against pseudo-Episcopacy." It was indeed a parody of Episcopacy. Because of the iniquities of some, the titular bishops were nicknamed Tulchan bishops: a tulchan is a calf-skin stuffed with hair put under a cow to induce her to give the milk. Thus the Duke of Lennox found one Montgomery who was willing to accept the title of Archbishop and a payment of £1,000 a year, while his Grace absorbed the rest of the revenue. By 1592 the Presbyterian system, on the Geneva model, was introduced. Melville called James "God's silly vassal," and rode rough-shod over him at first. But when James obtained the English crown, he told the English bishops: "A Scottish Presbytery as well agreeth with monarchy, as God and the devil," and finally imprisoned and then exiled Melville.

By the year 1610 he felt strong enough to reintroduce the Episcopate, when three bishops, Spottiswood for Glasgow, Lamb for Brechin, and Hamilton for Galloway were consecrated *per saltum* by the Bishops of London, Ely, Rochester and Worcester; a committee of the Lambeth Conference has accepted this as a precedent which might be followed in the future. The then Archbishop of Canterbury disclaimed strongly any idea of jurisdiction being then established over the Scottish Church. "As the throne of Scotland," he said, "is a free and absolute monarchy so the Church of Scotland is entire in itself, and independent upon any other Church." James knew of course that he had to go slowly in his work of restoration. But Charles I, looked on from the first with suspicion on account of his Roman Catholic wife and her mass at Whitehall, was extremely indiscreet both in his Act of Revocation of Church lands, by which he alienated the landowners, and still more by his attempt to enforce a new Prayer-book in 1636. It was the work of two Scottish bishops, but it was popularly identified with Laud. Hence the historical riot in St. Giles' Church, Edinburgh: Jenny Geddes, however, is a mythical figure. This was followed by the Solemn League and Covenant, and the establishment of Presbyterianism for the second time in 1638.

The barbarous treatment by the Covenanters of the followers of Montrose after Philiphaugh are only too sadly paralleled by the treatment of Cameronians after the Restoration. In 1661 only one bishop of those deposed in 1638 survived, and four

**The Story of the Church in Scotland*, by the Rev. Anthony Mitchell. Manuals for the Million, No. 19 (Mowbray & Co.).

ministers were consecrated in Westminster Abbey in 1661. This time, Sharp and Leighton were ordained to the diaconate and priesthood before consecration. This second line Episcopate has never been lost. Is the Scottish Church exotic by having had recourse to England for the consecration of her bishops? This can hardly be maintained, for she lost her episcopate through violence. On the other hand Presbyterianism, which owes its system to Geneva, its Bible to England, and its Westminster Confession of Faith to a body of divines of which the majority were English, can hardly bring this charge against the Scottish Church.

Persecutions before and after the Reformation are equally abhorrent, and Archbishop Sharp's murder in 1679 by a body of Covenanters is an exact parallel to that of Archbishop Beaton 133 years before. Readers of "Old Mortality" are familiar with the merciless fanaticism of the Western Covenanters, and as politics were now inextricably mixed up with religion, they received no mercy as they intended to give none. On the landing of William of Orange in England he had a memorable interview with Bishop Rose of Edinburgh, who, when appealed to for support, gave the evasive answer: "Sir, I will serve you as far as law, reason or conscience shall allow me." He could not say more, for the Episcopalians were largely Jacobite in sympathy. In 1689 therefore the Church was disendowed, the Presbyterian Church established, and a century of persecution followed, mild at first, but after the risings of 1715 and 1745 exercised under penal laws.

By the end of the seventeenth century the majority in the North was Episcopalian, in the South Presbyterian (of a moderate type in the east and of an extreme type in the west). Yet in spite of the destruction of places of worship and the imprisonment of the clergy, the sacraments were celebrated and the faithful few kept true to Episcopacy until the penal laws were removed from the statute book in 1792, through the wise action of Bishop Skinner of Aberdeen, who set the example of praying for King George III on the death of Charles Edward, and carried his Diocesan Synod with him. The story of his father's life makes romantic reading. The author of "Tullochgorm" and the "Ewie wi' the Crookit Horn" spent a long life as an episcopalian minister, and worked harmoniously with his son, as wise and courageous as himself. As a little boy the future bishop fretted until he was allowed to share his father's imprisonment, but when once in prison, recovered his health. During these days of persecution the Scottish Communion Office, largely the work of Bishop Rattray, came out, and "Wee Bookies" are now prizes of bibliophiles. In 1784, acting on the advice of Dr. Routh, Samuel Seabury of Connecticut applied to the Scottish bishops, and was consecrated in an upper room of the Bishop's house in Aberdeen, by Bishops Kilgour of Aberdeen, Petrie of Moray, and Skinner, coadjutor of Aberdeen. Skinner could not refrain from saying in his sermon: "The clergy of the Episcopal Church in Scotland have ventured for a long time to show more regard to the Acts of the Apostles than to the Acts of the British Parliament." Skinner the elder said he was thankful to have a son assisting to send a bishop to that very country to which the discharge of his duties had for thirty years exposed him to the risk of being banished as a felon. Alexander Jolly, later for forty years bishop of Moray and "passing rich on sixty pounds a year," wrote a prayer for the occasion which is worth quoting: "Bless and prosper the endeavours of all who labour to propagate the Truth and to promote the interest and enlargement of the Church and Kingdom of Christ. In an especial manner bless and prosper the labours of him, who by the Divine Providence is now commissioned and appointed to promote the interests of that Church and Kingdom in the western parts of the habitable world. Grant him a safe and prosperous journey and voyage and a happy arrival in that country. Inspire him and us and all who are or shall be commissioned for that great work with apostolical zeal for Thy glory in maintaining that doctrine and government, worship and discipline, entire pure and unblemished, which Thou hast committed to their trust. Give us grace to consider from whom we are sent and whose successors we are, and endue us with the apostolical spirit of courage and boldness, together with such a holy and heavenly frame of mind, that we may be ready not only to be bound but to die for the Lord Jesus." Even in 1784 these were no empty words.

When in 1814 Dr. Routh published his *Reliquiae Sacrae* he dedicated it to the Bishops and Presbyters of the Scottish

Episcopal Church " doctis, piis, orthodoxis.' But it is said that when Bishop Horsley received a miniature of Bishop Skinner in plain gown and bands, he had an engraving made of it, adding the episcopal dress of an English bishop minus the wig. This was in order to convince his episcopal brethren that Skinner was a bishop and enlist their support in the passage of the Relief Bill through the House of Lords. Bishop Jolly lived in apostolical poverty but amassed a fine library, now in the Theological College at Edinburgh. He was found dead in his bed, having been reading Sutton's *Disae Mori* and having closed his own eyes pulled over his face a small white napkin, which he had kept under his pillow for some time, and folded his hands across his breast.

It is not surprising that the Episcopal blessing used to be eagerly sought for in Scotland on all unusual occasions. Dean Ramsey records the form in which he received it from Bishop Walker of Edinburgh:

" God Almighty bless thee with His Holy Spirit,
Guard thee in thy going out and coming in,
Keep thee ever in His faith and fear,
Free from sin and safe from danger."

The Scottish Church may be but a small remnant: but it is the remnant that returns and builds Jerusalem. It was indeed the Heavenly City that was builded by the persecuted saints of the Scottish Church. For the crimes of the past perpetrated in the name of Christ she suffered and came out purified. Even in her darkest days she was enabled to draw up a Communion Office which has been a model to the Anglican Communion, and to spread episcopacy beyond the Atlantic Ocean. What part may be granted to her in the work of restoring Christian unity, it is impossible to say; but it is for us to see to it that she has a part.

G. C. RICHARDS.

THE CHURCH ASSEMBLY.

The Church Assembly was constituted in 1919: the Church Revival had begun nearly a century before; what was the cause of this long delay? For this we must look back a century earlier still, to the silencing of Convocation by the Whig Government of the day. It is obvious that this was a disastrous blow to the corporate life of the Church, and the corporate spirit almost died out. When the Church Revival started it manifested itself chiefly in individual and parochial life and in academical circles; and Convocation was not revived till 1850. Till then (and indeed for some time afterwards) there seemed to be little idea of carrying out reforms except by the direct action of Parliament. And the reforms that were attempted had the defects which might naturally be expected from such a course. But a gradual return was made to the constitutional tradition of 1662, when Parliament and Convocation acted for the Church in coordination. The next step was the formation in 1885 of Houses of Laymen for Canterbury and York. These were purely consultative bodies without legislative powers, but they gave valuable opportunity for corporate discussion and advice, and were a preparation for later developments.

In 1904 the Representative Church Council was set up by a joint meeting of the Convocations and the two Houses of Laymen. This again was a purely consultative body, but it did valuable work in promoting a corporate spirit, and it intervened with decisive results in the Education controversy in 1908.

But the Church was still without any means of carrying out most of the reforms which were generally acknowledged to be needed. The position may be put shortly thus: the State was practically saying to the Church: " You shall not legislate for yourself, and I have no time and little inclination to do it myself." It only remained for this to be realised, and all fair-minded men would acknowledge that this was an impossible state of affairs which ought to be remedied. Between the years 1888 and 1913 out of 217 ecclesiastical bills introduced into the House of Commons only thirty-three were passed, 183 were dropped, and one was negatived. In the mean time the next important stage in corporate action was the appointment by the Archbishop of a Committee on Church Finance, which issued its report in 1911. This proposed a complete reorganisation of Church Finance, both central and diocesan, in order to make provision for the essential departments of Church work: the training,

maintenance and provision of the Ministry, religious education and the building of churches, and for the reform of abuses which had sprung up in the lapse of time.

But the Church was still without any practical means of obtaining the necessary legislation for carrying out the reforms which all believed to be necessary. In July, 1913, the following resolution was carried at a meeting of the Representative Church Council : " That there is in principle no inconsistency between a national recognition of religion and the spiritual independence of the Church, and this Council requests the Archbishops of Canterbury and York to consider what changes are advisable in order to secure in the relations of Church and State a fuller expression of the spiritual independence of the Church as well as of the national recognition of religion."

The Archbishops appointed a committee to consider the subject, and it reported in 1917. This Report came before the Representative Church Council and the Scheme contained in it became the basis of the formation of the Church Assembly with some modifications.

It is important to notice that the setting up of the Church Assembly was purely the action of the Church itself. The Constitution was framed by the Representative Church Council, and was then transmitted to the Convocations, as being the traditional legislative authority of the Church. The Constitution was passed by the Convocations and the Church Assembly came into existence. It consists of three Houses : the House of Bishops, the House of Clergy, and the House of Laity. The House of Bishops consists of the members for the time being of the Upper Houses of Canterbury and York, and the House of Clergy consists of the members for the time being of the Lower Houses of Canterbury and York.

The House of Laity is elected every five years by the lay members of the diocesan Conference or Council. These in their turn are elected at the annual meeting of every parish by those who are on the electoral roll of the parish, or else at the Ruridecanal Conference. The electors on the roll may be of either sex, of eighteen years and upwards, and must be baptized persons and must declare that they are members of the Church of England, and that they do not belong to any religious body which is not in communion with the Church of England. The lay representatives on the Parochial Church Councils and Diocesan Conferences and in the House of Laity may be of either sex and must be actual communicants, and of twenty-one years and upwards.

The Archbishop of Canterbury is the chairman of the Assembly. The Assembly is free to discuss any proposal concerning the Church of England and to make provision accordingly, and if necessary seek the authority of Parliament.

Any Measure touching doctrinal formulae or the services or ceremonies of the Church of England or the administration of the sacraments or sacred rites thereof has to be debated and voted upon by each of the three Houses sitting separately, and then either accepted or rejected by the Assembly in the terms in which it is finally proposed by the House of Bishops. It is further provided that it does not belong to the functions of the Assembly to issue any statement purporting to define the doctrine of the Church of England on any question of theology, and that no such statement shall be issued by the Assembly.

It will be seen that great care has been taken to preserve intact the rights and duties of the Bishops and of Convocation, and the title " Assembly " was chosen because " Council " would be ambiguous and perhaps misleading. The Assembly does not claim to be a Synod.

The Constitution having been approved and adopted by the Convocations, and the National Church Assembly having come into existence, the next step was that the Convocations presented an address to the Crown asking that legislative powers should be conferred on the Assembly, as constituted in the manner set forth in the appendix to the Addresses. This appendix was the Constitution as drawn up by the Representative Church Council, and approved by the Convocations. This proceeding eventually resulted in the passing of the Enabling Act in 1919, which gave certain legislative powers to the Assembly.

It is important to notice the whole of this procedure, for it shews conclusively that the Assembly was set up entirely by the Church itself, and that Parliament had nothing whatever to do with forming its constitution. The latter is therefore entirely free from any Erastian taint. It is often incorrectly stated that the Assembly was set up by the Enabling Act ; this is entirely false, for the very title of the Act itself shews that it conferred powers upon an

already existing body. The constitution was altogether the work of the Church ; and the Church Assembly only owes to the State the powers in respect to Parliament which the Enabling Act bestowed.

The Church of England Assembly (Powers) Act, commonly called the Enabling Act, was passed by Parliament and received the Royal Assent in 1919. The effect of the Act was, shortly, to give a special facility to the Assembly to pass legislation through Parliament by allowing a Measure of the Assembly to receive the consent of each of the two Houses of Parliament by a simple Resolution instead of by all the stages of a Bill.

The full title of the Act is " an Act to Confer on the National Assembly of the Church of England constituted in accordance with the Constitution attached as an Appendix to the addresses presented to His Majesty by the Convocations of Canterbury and York on the 10th day of May, 1919, and for other purposes connected therewith."

This Title clearly declares the origin of the Assembly and ascribes its origin to the Convocations.

The Act provides that there shall be a Committee of members of both Houses of Parliament styled " The Ecclesiastical Committee," consisting of fifteen members of the House of Lords, nominated by the Lord Chancellor, and fifteen members of the House of Commons, nominated by the Speaker. Every Measure passed by the Church Assembly is to be submitted to the Ecclesiastical Committee. This Committee after considering the Measure is to draft a report thereon to Parliament, stating the nature and legal effect of the Measure, and its views as to the expediency thereof, especially with relation to the Constitutional rights of all His Majesty's subjects. A Measure may relate to any matter concerning the Church of England, and may extend to the amendment or repeal in whole or in part of any Act of Parliament. When the Ecclesiastical Committee has reported to Parliament on the Measure, the Report, together with the text of the Measure, is to be laid forthwith before both Houses of Parliament, and on a resolution passed by each House of Parliament the Measure is to be presented to His Majesty, and will have the force of an Act of Parliament on the Royal Assent being given. The Act provides that the above resolution shall direct that the Measure shall be presented to His Majesty " in the form laid before Parliament." Therefore Parliament has no power to alter a Measure, but only to accept or reject it. This is a most important and indeed essential provision. For apart from the question whether Parliament is a fit body to deal with details of Church Measures, if it were its duty to consider their details with a view to the possibility of altering them, it would never find the time necessary, and the past situation would be reproduced, which it was the intention of the Enabling Act to reform. The suggestion that is sometimes made for the alteration of this provision must be made in either ignorance or disregard of the experience of the past.

The Assembly also passes its own *Standing Orders*, which regulate its business. These have been revised continually, in order to meet the needs which have been made clear by experience. The Assembly also passes *Regulations* which deal with the internal affairs of the Church, such as the Constitution of Diocesan Conferences, and Representation in the House of Laity. These Regulations are not compulsory in a statutory sense, but are dependent upon moral sanction. The Assembly may also formulate its judgment by *Resolutions* on any matter except that of defining the doctrine of the Church of England on any question of theology. It does constantly pass Resolutions expressing its opinion on all sorts of subjects, not necessarily directly religious. Some members consistently object that too wide a view is here taken of the objects of the Assembly, and consider that harm is sometimes done rather than good in this way. Others consider that the Assembly is not bold enough in putting forth protests against encroachments, or injustice done to the Church, by the State. Such protests should surely be an important part of its functions on behalf of the Church.

The Assembly as a rule meets three times in the year. The three Houses normally sit together in the Assembly ; only occasionally, and for special reasons, do they sit separately. The Archbishop of Canterbury is the Chairman, or in his absence the Archbishop of York presides as Vice-Chairman. The three Houses sit together by themselves, though there is nothing to prevent any member from sitting where he pleases, except the difficulty of getting a seat. The voting is by show of hands, unless there is a doubt about the result of this, when the

Members pass before tellers, except the Bishops, whose votes are taken as they sit. A vote may be taken by Houses on the demand of any of ten members: in this case a motion is lost unless there is a majority in favour in each House.

The legislative enactments of the Assembly are called Measures, to distinguish them from Acts of Parliament. A Measure passes through four stages in the Assembly, called respectively, Introduction, general Approval (corresponding to the Parliamentary Second Reading), Revision (the Committee stage) and Final Approval. After Final Approval a Measure has to be submitted to the Legislative Committee. This is a Committee provided for by the Constitution and referred to in the Enabling Act. It includes members of all three Houses, and all Measures passed by the Assembly are referred to it. When a Measure has been referred to the Legislative Committee, it is the duty of the Committee, in accordance with the Enabling Act, to submit it to the Ecclesiastial Committee of Parliament, with such explanations as may be deemed necessary. The Ecclesiastical Committee thus draws up a Report on the Measure and refers it first to the Legislatve Committee, and then to Parliament.

The Assembly has, besides the Legislative Committee, a number of other permanent Committees. There is the *Standing Committee*, which is responsible for arranging the business of the Assembly before each session, and reviews and issues the minutes of all that the Assembly has done.

The Central Board of Finance is the *Finance Committee* of the Assembly. Its duties are to carry out the instructions of the Assembly, to raise and administer the Central Church Fund, to hold property, to present an annual report and budget to the Assembly, to administer the money voted by the Assembly, and to coordinate the work of existing central organisations raising and administering central funds.

Then there is the Missionary Council, whose duty is not to raise funds directly for Missionary work, but to try to extend the sense of missionary obligations, and to coordinate the work of Missionary Societies as far as possible.

The Press and Publications Board is another permanent Committee. Its work is to produce the various publications of the Assembly, and to supply the Press with suitable Church News, which might otherwise be neglected or misreported.

E. G. P. WYATT.

BOOK REVIEWED.

"THE PARSON'S POCKET BOOK FOR 1938." [Atkinson, Heywood, and Mowbrays, price 5/-.]

We hope that this year more of the Clergy will make the acquaintance of the *Parson's Pocket Book*, which is in its twenty-eighty year of issue. Every possible need of a busy parish priest is catered for in it, in fact it is packed with useful information. The Book is again issued in two forms, but the Publishers have reverted to the plan of binding up the 1922 Lectionary with the Diary while supplying that of 1871 in a separate booklet. In the one form (No. 1) the whole contents are bound together in one volume; in the other (No. 2) the Diary and Calendar are bound ordinarily and the remainder in loose-leaf binding. Anyone wishing to choose a Christmas present for a Clerical friend would find the Pocket Book to be well suited to the purpose, and doubtless it would be much appreciated. We should like to recommend to the Clergy and their friends the purchase of a copy of this excellent book at once. In ordering it should be stated whether No. 1 or No. 2 is preferred. Copies can be obtained from our publishers, or through any bookseller.

BOOK RECEIVED.

We have received *Liturgy in the Parish*, by Members of the Alcuin Club (Mowbray, 2/-). This and several other books will be reviewed in our next issue.

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Printed and published by:
A. T. BROOME & SON, The Cherwell Press, 18 St. Clement's Street, Oxford.